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The road to glory would cease to be arduous, if it were trite and trodden; and great minds must be ready not only to take opportunities but to make them.

That policy that can strike only while the iron is hot, will be overcome by that perseverance, which can make the iron hot by striking.

—*Colton.*

The Jaina Period of Andhra Culture.

(Habitat: The "Agency Division" in the north of Madras Presidency.)

BY

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THE Jaina period of Andhra Culture, as suggested already, starts quite early in history and well within the Buddhist (i.e., Satavahana) Period. The type of Jainism which must have formed the basis of this period, as in the case of S. Indian Jainism generally, must have been brought to the South by immigrant families from N. India. These families may either be groups of ascetics and acharyas or those of warlike chieftains. To such war-like families belong many of the Kshatriyas of the Andhra country, the acknowledged leaders of whom are the Pusapatis of

Vizianagram. The Kadambas must have originally been some such warlike family of N. Indian Brahmakshatries. In my paper on *Jainism in Kalinga,* I indicated some traces of their political power in this northern part of the Andhra country. The founders of *Vaijayanti-pura* or the modern Mukhalingam, which was called Kalingnagara by the Gangas who made it their capital, were a branch of the Kadambas who were Vaishnavas. The Jaina Kadambas from whom these Vaishnava Kadambas are descended must be an earlier line, like the earlier branch of the Eastern Gangas who must have ruled in Kalinga as the Successors of the Kadambas.

By the time of the late Rao Bahadur V. Venkaiya, Epigraphist with the Govt. of India, the chronology of the Kadambas was not settled. I do not see that it has made any considerable advance towards a settlement even to-day. Venkaiya, however, refers to a Kadamba grant of Jayavarma which Dr. Hultzsch thought to belong to the *Second Century A. D.* Some fresh evidence is available to strengthen this suggestion. In the Annual Report on Archœology for 1914-15 just to hand, some inscriptions belonging to the Satavahana Period are given (pp. 120-121) in which the name *Hariti* appears. Now, the Kadambas were the earliest South Indian Ruling Dynasty to style themselves "Manavyasa gotra, Hariti-putra". *Hariti* is a Buddhist Goddess and Hariti, a Buddhist personal name from Buddhist votive offerings. The adoption of *Haritiputra* by the Kadambas as a family title indicates the way in which *later Buddhism* shaded off into early *Jainism.* The people who availed themselves and made capital out of such cultural influences, must originally have belonged to the later period of Satavahana decline, i.e., *to the early Centuries of the Christian Era.* From about this period comes the grant of Kadamba Jayavarma. A little later, we hear of a Vishnukundi—Kadamba—Satakarni from Mysore Inscriptions (Vide. Charmicæl Professor-ship Lectures on Indian History by Bandharkar.)

If on the basis of such data we can start with the hypothesis of an early Jaina Kadamba immigration into S. India in the early centuries of the Christian era, I think, there is clear enough evidence to indicate the route of their immigration along the East Coast through Kosala and Kalinga.

Taylor's Catalogue of Oriental Mss. (Vol. III, p. 60) contains references to a *Kannada* work speaking about a line of Kadamba

kings who ruled in Magadha. If from Magadha, they wished to migrate to S. India, they had to pass through Kosala and Kalinga. Such would be the most natural route for a migration. On pp. 704-5 in the same volume, there are references to a *Marathi* work containing accounts of a later Kadamba King Mayuravarma (of Southern Karnata Branch) from which the only valid inference that can be drawn is that he was an immigrant from N. India, with a strong partiality for N. Indian culture and those that cultivated it. Thus the tradition of a migration from N. India and along Maghadha, (Kosala, Kalinga) and the East Coast line, of a N. Indian family of Kadambas, is preserved in *literature* as an immemorial tradition.

If these early Kadambas were Jainas, as I have little doubt they are, they must leave behind, in the several places they touched and colonised, some clear and definite traces of their occupation of such places. The *Satrunjaya Mahatmya* is an important Jaina work. It is not later than the *Eighth Century A. D.* It may be conceded that it is a fairly reliable collection of Jaina traditions current among the Jainas about the period of its composition. Among the Sacred hills of the Jainas mentioned in it occurs a hill called Kadambagiri. The Kadamba line of Brahmakshatris who adopted the Kadamba as a totem must have been Jainas to whom Kadambagiri was particularly sacred. The Chalukyas, following perhaps the tradition of the Kadambas, say, in their grants, that their ancestor secured Royalty by the worship of the family deities on Chalukyagiri (Vide. Nandamapudi grant E. Chalukya Raja Raja Narendra). This tradition of the Chalukyas, who adopted the Kadamba style of Manavyasagotra, Haritiputra, is evidence, incidentally, of their being Jainas. I venture to regard the appearance of *Kadambagiri or Kadambasringi* or their varients among place-names as a sure indication of these places having been originally so described by a Kadamba line of kings or their admiring officials or subjects. They indicate Kadamba Colonisation near about and a type of civilization nourished by them.

Evidence of such place-names is fairly well established for the agency tracts of Ganjam and Vizagapatam, the newly constituted "*Agency Division*" in the N. E. Coast of the Madras Presidency.

The Parlakemedi Agency of the Ganjam District has places

called *Kadamba Singi* (Kadamba Sringi) and *Muni-Singi* suggesting a sacred hill (sacred to Jains) and a colony of Jaina munis near about it. The place names are significant and suggestive of religious culture. At a later date, it was in this taluq, that the Kadambas built their capital Vaijayantipuram in the plains. Similarly in the Aska Taluq of the Ganjam District there is a village called Jaya-singi, possibly named after *Jayavarma the Early Kadamba king of 2nd cy. A. D.*

In the Bissam-Cuttack, (Visvambhara Deva Kataka) Agency of the Vizagapatam District there are two villages called *Kadambaguda* and *Kadamba.* "Guda" is the same word as "Gudem," possibly derived from the Dravidian Root *kud* = to gather together. Hence Guda=collection. It may mean a collection of Kadamba trees, or Kadamba people. The existence of this place along with *Munisingi* (Munisringa) points to Jaina colonies of Kshatriyas and ascetics, as in the case of Parlakemedi Agency. It is also interesting to notice, as a piece of cumulative evidence, the existence in this division, of place-names ending in *bhatta,* probably formed after the names of scholars who had considerable fame and influence in that remote period when the history of these regions was in the making. As instances may be noted *Katchangi bhatta, Kuddubhatta, Kumbiabhatta, Pedabattuguda, Ranibhatta, Sodanubhatta,* Sukulabhatta. Who these bhattas were (they must have been famous scholars possibly Jains), and what part they played in the cultural life of the period remains to be unveiled by patient research and exploration in these forest glades oblivious of "the madding crowd."

Jayapura, Jayanagaram in the Jaipore Agency must have derived their names from Sovereigns of the Kadamba line called *Jayavarma.* Jayantigiri reminds one of the Vaijayanti of later Kadambas, linking up the later line with the earlier one *Kadamaguda* occurs eight times as a place-name in the Jaipore agency. I regard this as an indication of a long occupation of these tracts by a Kadamba line of kings. Place-names in *bhatta* are also frequent in this division. For instance, *Amalabhatta, Bannabhattaiguda, Bhattiguda, Dalubhatta, Mavulibhatta.* Other places are sometimes named, in this division, after Rani, Ravutu Pradhani, Vahanapati, Pujari, which shows the nature of civil life brought into these parts by the Kadamba immigrants.

In the Koraput agency of the Vizagapatam District, *Kadambagudu* occurs twice as a place-name, while, there is but one village name in bhatta viz., Vuskabhatta.

In the Malkanagiri agency, Kadambaguda and its varients occur twice or thrice and Jayantigiri occurs once. *Amalabhatta Kosarabhatta* occur as place-names. Village names in *Sanyasi, pujari, patra, pragada, pradhani, mantri, nayaka, dalapati, Dandasena* occur and they indicate a high state of political organization after the manner of Kautilya and other early authorities on Arthasastra.

The familiar and significant place-name *Kadambaguda* also occurs in the Navarangapur Agency. Quite a large enough number of place-names in—*bhatta* also occur, e.g., *Amalabhatta, Bhattikota, Daibhatta, Kodubhatta, Mohabhatta, Moorlibhatta, Posakabhatta, Pulobhatta, Sindibhatta, Sorsabhatta.* Place-names in *Turangi, Raja, Rani, Nayaka, Pradhani, Mantri, Adhikari, Pujari, Pandita* indicate the arts and institutions of civic life.

The Raigada Agency of the Vizagapatam District has a village called *Kadambariguda,* named perhaps after a chieftain who conquered the Kadamba sovereign of these parts and adopted it as his style just as Sakari–Salivahana was adopted as a style of title by the Andhra King who destroyed the Saka ascendency.

These agency tracts, of Ganjam and Vizagapatam, of the ancient Kalinga Kingdom, are to-day regarded by the generality of people as the haunts of the wolf, the bear and the tiger and of men equally barbarous and ferocious. Little do we regard, in our ignorance, how they were once teaming with organised communities of highly civilized men and women, well established principalities, flourishing towns, pandit parishads, ascetic viharas, moving armies and civil and military officers of all grades and ranks. In the building up of this early civilization in these battle grounds for the colonization of northern and southern peoples, the Jaina Kadambas of the early centuries of the Christian era must have had a no mean share. The veil is just lifting from that glorious era of early Andhra civilization and culture in Kalinga. Just a sudden light flashes for a moment over that limbo of oblivion. Let us breathe in its influence and pray that this light of providence may flash over it a little more steadily and a little while longer. "They also serve who stand and wait."

Jaina Dietetics.*

THIS science may be treated not only from the standpoint of the western scientists, but also from that of the Hindus. The scientists and chemists have analysed in so many ways the different articles of diet, and have divided them into the two classes of nitrogenous and non-nitrogenous foods, saying that the one is important for the formation of tissues, bones, blood, etc., and the other is necessary for the formation of other elements. They give the percentage of different elements in all the different articles of diet, and recommend some kinds and not others on the basis of that. While they analyse the food into its physical elements, they do not consider its effect upon the moral nnd spiritual nature of men. Our theory divides food into three kinds, as it divides matter into three kinds, the first having the quality of passivity, the second, of activity, and the third, of grossness. So food is divided into three classes, the first giving quietness, the second activity or motion and the third that class of food which gives the quality of slothfulness or absence of motion or quietness. These three properties of matter, are found on the physical plane to have the qualities corresponding to those on the mental and the moral planes. From this point of view we would not advocate some kinds of foods which are accepted as good by the chemists, and here it is that the great distinction which the Hindus make in regard to food comes in. Of animal and vegetable food they accept the one and reject the other. The reason for this is different from the reasons given by the chemists. We admit that we have the same elements in animal food as in vegetable, but there are certain injurious properties in animal food which do not exist in vegetables. Take the first property of matter, quietness, purity, calmness, which is to be found in all very substantial and nutritious things, in wheat and other nitrogenous substances, in milk, even in butter to a certain extent. These are used for the purpose of forming tissues, muscles, etc. There are other substances belonging to the second class which create heat in the body, and these are the substances in which carbon is predominant. All fatty substances, all

* The substance of a lecture delivered in America by V. R. Gandhi.

starchy substances are of the second class. In the human system these elements are necessary and therefore the first and second kinds of food are very important. The third kind gives sluggishness to the human body, and to this class belong the foods which we avoid. They clog the system. These are such foods as cheese, vegetables that grow underground and other substances which are difficult of digestion.

We do not stop here, but also examine the nature of the animal and the vegetable diet. The very elements which are found in the vegetable diet are also found in the animal diet, but there are reasons why we reject the latter. We first say that man was never intended to be a carnivorous animal. The scriptures are in favour of a vegetarian and not an animal diet. There is a passage in Genesis which says that God said "I have given you every herb, etc., for your meat." Latter on on account of the fall of man as it is understood by all advocates of that theory, the people became flesh-eaters and were carnivorous, but the original idea of holy persons was that the proper food of man was the vegetable diet. In other books of the Bible you will find passages confirming this theory. In the book of Daniel you will find such a passage. This proves that the earliest theory in the Bible history was of the vegetable diet. There are of course other reasons for following this rule besides the fact that sacred history confirms it. There are many people who do not believe in these books, and they think only of scientific facts. They think that muscular strength and endurance depend on animal diet, but science and facts are both against this view. As to muscular strength, in India we have all kinds of people, English and Hindus, and in both endurance and stength the Hindus are far superior to the English people. In all parts of the world it has been known that the Hindus are more able to endure the struggles of war than the English. They say that in colder climates the carbons and fatty substances necsssary for the preservation of the human body can only be supplied by meat, but vegetables and all starchy substances contain more carbon than flesh. Another reason which is given is that in colder climates vegetables do not grow, but in this age of civilization when transport is so easy and one kind of food can be carried in so short a time from one country to another, these arguments are of no avail. If we compare different parts of the world where people use different kinds of food

we shall find that this theory is controverted, for the people in Africa, living very near the equator, are cannibals, while the Hindus who live in the Himalayas are still vegetarians. And we find in proof of the comparative strength of the Hindus who live side by side with the English who are meat-eaters, that the travellers who go to Thibet, among the mountains where horses cannot travel, employ carriers who take the travellers on their shoulders and cross the mountain in this way. It is the Hindus who live on pulse and other herbs who are able to carry the meat-eating, pork-eating Englishman over the mountains which he cannot climb by himself.

This so far as physical strength is concerned. But there is not only the physical condition of the body that is to be taken into consideration, there are intellectual and moral reasons which are of more importance. Those who partake of animal food are not superior in this respect to those who live on vegetables. Animal food must create animal nature. It is necessary not to increase the animal nature by taking in animal food, but to make the mental and moral natures command the physical. The animal whose flesh we eat lived on vegetables, and when the animal character and propensities are given to these vegetables it is not well for the human being to take that kind of food, when these qualities have been added to it. A person who lives on animal food only is not able to enter into the studies of the higher sciences, which are very easy to the people who live on simple vegetable food. We know by instinct that animal food is not the best for us; we do not like the smell of raw meat, and it takes a great deal of time to become accustomed to the use of meat. We have to teach the baby to eat meat; it has naturally no craving for it; so naturally man is not fitted to eat the animal food. It is also a great stimulant for the passionate nature of man. We know by practical experience that when hunters wish to prepare their dogs for the chase, they confine the diet of the hounds to flesh, so that their animal propensities are enhanced. This food does not give more strength to the hounds, but gives them more animal nature, and makes them more eager to kill. If we compare flesh-eating people and vegetarians intellectually, the Hindus have evolved a very subtle and deep philosophy, the like of which is not to be found in any other country. In India, when a deep philosophical subject is discussed, the masses understand it at once

without asking a single question. No reasonable, intelligent person would stick to the habit of eating meat when he realizes these things; he comes to the conclusion that animal food is not designed for human beings.

Further animal diet certainly becomes a cause of many diseases. Cancer is caused by meat-eating. The hurts of vegetarians are healed sooner than those of flesh-eaters. Small-pox is considered a very dangerous disease in this country, but the people in India have not the slightest fear of this epidemic at all. If a man falls ill of this disease his friends come to him every day, and do not catch the disease, and they are never afraid of these things. It is only when the temperature goes up to 110 degrees that you will find any epidemic in India, and then cholera is the result. As an experience in daily life, those who eat meat know that this food demands the intoxicating stimulants of drink, and a necessity arises not only for that kind of food, but for drink also. People who live on simple food never desire these intoxicants. After considering all these things our philosophers have given us the rule that it is the best plan not to eat animal food. There are minor objections to all these rules; one is that all persons cannot live on cereals; but there are other vegetables and fruits, and in the case of fruits almost all of these are in such a condition that they can be digested at once and do not require much work from the stomach, and fruit would be one of the best foods as it has the first quality of matter passivity, purity and quietness. These qualities are to be found to a large extent in almost all fruits and substantial foods like wheat.

The sacred book of the Hindus, the Bhagavad-Gita, gives certain rules with regard to these matters of diet, and the different qualities of food. It says in describing the foods which belong to the first class, "Such foods give us more vitality, more health, more prosperity, and we love others more from partaking of such foods. The second kind of food is that which gives activity, which creates desires, passions, motions, mental feelings; these foods are those which are sour, saltish, hot, or bitter. These are the foods of the second kind, and they give rise to all the differet emotional natures of human beings. The third kind of food, which gives us grossness, sluggishness, slothfulness, is that food which, being left over a day or over a night, is changed in its taste, and is the refuse, as it were; also that in which there is too much of fat and

animal food. All these articles of diet are considered to be of the third class. The third property of matter, which carries us lower and lower in the gradations of life, we avoid altogether. Even among the vegetables we have certain reasons for objecting to certain kind of vegetables. While these rules are not to be found among the Brahmins, the Jains observe them strictly. With us no vegetable is eaten which is grown underground, because it takes its quality from the minerals, and being away from the sunlight, would belong to the third class, and of course have the third quality. We do not encourage such food on that account. People may say, "What can we eat then?" But there are so many kinds of fruits, cereals, nuts, etc., that man is not obliged to live on one sort of food only. Some may say, "What can those persons do who live in cold climates where there are no vegetables?" "If I am placed in a position where I must either starve or commit murder of a human being, what shall I do?" It would be better to starve. We are all quite sure of the immortality of the soul, all religions agree on the point that the soul is not a transcient entity that the soul never dies. If, then, the soul lives for ever why do we care simply for the body and not for the soul? Eating meat simply to support the body is not a sound procedure, and our people would say that the people who live in countries where there are no vegetables and where they are obliged to eat fish, have no business to live in those countries. Another thing,—even in the coldest climates of America it is possible to import food from California or any other country, and when people say that it is impossible for those people to live on any other diet it means simply that they do not wish to live on any other diet. What ground is there for supposing that a human being has the soul of an animal? When a human being is killed, the soul is not killed; the soul is an entity which is immortal, and it is not dead, but only living in some other body. We have only destroyed the relation which existed between the soul and the body. It is higher in the human being than in the animal, but lower in the vegetable than in the animal. Since we must destroy some life in order to live, it is better that the life should be destroyed on the lower plane, than on the higher. The same arguments might be applied to killing human beings, but we do not all become cannibals on account of the fact that the soul is not destroyed by the death of the body. The question of the existence or non-existence of the soul has no

bearing at all here. If we cannot give life, what right have we to destroy it? Suppose that vegetable food is not better than animal food; man has not, therefore, a right to crush down the other beings which inhabit the universe. Another argument is that if the animals are allowed to increase, they will become injurious, through their numbers. We know that there will not be superabundance among people who do not make a business of raising cattle for the purpose of killing them. In our country, where there is no such thing as cattle-farming for the purpose of killing them, there has never been a superabundance of animals. Those who have lived mostly on meat, do not understand how to cook vegetables. Cooking in this country is equivalent to boiling, and boiling is not cooking, that is, food should be cooked to such a degree that it is palatable, nutritious and not injurious. Take for instance, rice; when that is cooked in the ordinary American fashion, it is cooked till it is paste, which might be very good to paste paper on a wall, but is not good to eat.

We know that the growth of nature is slow in process and must take its natural time, and if you cook any article too quickly, it will be spoiled. Everything is done in haste in this country. They say that they have no time. How do they utilize the time which is saved? For the public good? But you must make your home and yourself happy first, and that is to be done by right management and right regulation of family life, and here you will find great difference between the people of this country, and the people of my country. The first education given to a girl in my country is in cooking, but in this country, ladies think it beneath their dignity; therefore, the ordinary diet in this country is only beef, potatoes, coffee, bread, etc., and everything is stereotyped. A progressive nation like America ought surely to study modes of cooking. So many inventions are made every day, it ought not to be a difficult thing to learn to cook. But in hurry of living, care for the body is left in the hands of the physician, the care of the soul is left in the hands of the ministers, and the care of the daily life in the hands of the servants. The right first to be exercised is that of self-government. When one can do that, one can rule other people and teach them to rule themselves. In our schools for girls, cooking is one of their first studies. The schoolmistress every day teaches all the different modes of cooking rice, and of making bread and other articles of food, so that at the age

of ten or twelve, all the girls know how to cook anything, so that after graduating, the girls are not required to learn anything else, so far as cooking is concerned. From the earliest age, the girl assists her mother and the mother asks her first to pick the pebbles of the rice, wash the vegetables, and so on, and she assists her mother in other duties of the household, as she grows older. But when everything is left to the servants, how is it possible to lead a healthy life? We must first understand the object of life, the raising of humanity on all three planes of being. But how is this to be done, unless all the members are raised. If the good of individuals is not advanced, the good of the whole society cannot be advanced.

With regard to drink, I should say that until the advent of British rule, the Hindus did not know what tea was. I myself did not taste tea before I was twenty years old, and even to-day, in our small towns and villages, the people never use it. They consider it a kind of medicine, and an acquired taste like this is not a natural taste. The very nature of tea is stimulating, and its natural result is nervousness. People who drink much tea, do not know how to keep still. Our simple drink in India is water, and that, also, is not mixed with anything. The Germans sometimes think water is not enough, and so they drink beer, but that is not allowed in our communities, and if a person even touches wine, he takes a bath. If you understand the science of the aura which comes out from the human body, you will understand the reason for taking a bath. Taking wine means with us stimulating certain feelings in the body, and that can be got rid of by the use of water. When a person is very angry, the religious teacher asks him to take a bath at once, and he is pacified in this way. Of course, such things are not to be found every day, because with the Hindus, there is no such thing as the weekly bath; they take the bath early in the morning, generally. Their idea of life and their science being different, their remedies for various evils are also different. With regard to the time of eating, I may say that in our city, we have only two meals a day, but in the country where people have to work so much harder, there must be three meals, but there must be a certain interval, and no eating between meals. Anything taken between meals, stops the process of digestion. One great rule is, do not take the second meal until the first is digested. It takes about three hours to digest one meal,

and, therefore, the two meals should be at least four hours apart. The Jainas observe many rules not observed by other people. One is not to take any food after sunset, because of the beneficial influence of the sunlight, which is withdrawn, of course, at that time. There are other reasons, based on occult science, for not taking food after sunset, and there are innumerable finer and deeper and unknown forces present in nature everywhere, which can never be fully understood by us unless we study all of them from all standpoints. The reasons of our little acts, which we perform every day, are also occult in their meaning, but we cannot fully understand them unless we have studied these sciences, deeply and have lived the life peculiar to the Yogis; but those who pursue the studies, can know many things which are mystical to ordinary people.

Non-co-operation.

BY

Champat Rai Jain, Bar-at-law.

IN view of the Jaina Political Conference having, at its Nagpur Session, adopted the non-co-operation resolution, it becomes necessary to ascertain what might be the proper significance of the term in the mouth of a Jaina. Now, Non-co-operation is not the end in itself, but the means to an end, which means that it is not to be practised for its own sake, but to obtain Swaraj. The most pertinent question, therefore, is: will non-co-operation lead us to Swaraj? and if so, how, and in what period of time?

I agree that Swaraj is the proper ideal, the true natural goal to aspire after. I also agree that we must exert ourselves for its attainment. If the English will give it to us well and good; we shall be thankful to them when they do so. For the present it does not pay us and is not worth while to rely upon any such thing as good intentions, the spirit of fair play, or the promises of persons in authority and statements made individually or collectively, through assembled parliaments.

I also agree that the easiest and the best and the cheapest method of getting rid of undesireable persons and institutions is by non-violent non-co-operation. In the case under consideration,—ridding the country of para-raj—certainly a handful of the English cannot possibly be deemed to rule a country like India

against the will of its inhabitants. But this is all purely theoretical speculation so long as the will and voice of the country are not unanimous. In practical politics divided opinion only means civil war. In our case it will mean civil war with the English thrown in against the non-co-operators. Unanimity, at least, on the part of an appreciable majority, is therefore an essential to success for the non-violent programme. Another thing to bear in mind is that even apart from a civil war which British statesmanship will be obliged to aim at if the worst comes to the worst, the last stages of a departing foreign power that is unwilling to vacate the usurper's seat can never be free from blood-shed. It is true that it takes two to make a quarrel, but frankly I do not see how you can avoid it when bullets begin to fly and brute force is applied to compel unwilling non-co-operators to do the bidding of military dictators. Does anyone imagine that the English will walk out of the country quietly, without moving heaven and earth to retain what they have lorded over for so many years? We must also bear in mind that with all their faults the English have a doggedness of purpose that will not be easily cowed down by those who merely intend to stand by with folded hands. The English are generally endowed with great capacity for initiative and every one of them is not unlikely to acquit himself as a hero in an emergency. On the whole it seems to me that in a contest between physical brute force and non-violent non-co-operation the latter is only liable to come out second best, unless the heroism of non-co-operators is able to surpass in quality, that is in point of endurance and the capacity to suffer, the fiendish ingenuity of a martial law genius bent on devising newer methods of grinding down resistance and opposition. It seems to me as to this that the whole fabric of our non-resisting resistance—this is really what non-violent non-co-operation comes to—is constructed upon enthusiasm so far as the ignorant masses are concerned. That these masses in their present condition are capable of rising up to the occasion or performing heroic deeds in the moment of need, or even of enduring for any length of time the hardships that are to be encountered on the path of political freedom, no one can maintain. They are, poor creatures; not even capable of acting on their own initiative in an emergency. I grant that their enthusiasm is not a negligible quantity altogether; but uncontrolled force is a synonym for fury which is destructive of the good and

the bad both. I am sure our dislike of the Bureaucrats does not justify our destroying ourselves immediately in a mad attempt to be rid of them.

As for the idea of the soul-force of which one hears so much nowadays in connection with the non-co-operation movement, that unfortunately is not a marketable commodity, so that you cannot go and invest your two anna bit in its purchase at your grocer's. Those who talk of it should know that in the days gone by there were many more Yogis and Mahatmas in India than there are to-day, and yet no soul-force was able to keep out the hated idol-breaker of Ghazni from the Hindu domains or to prevent the subsequent Musalman hordes from settling down in India to the complete chagrin, annoyance and disgust of every Hindu and the utter sacrilege of every thing pertaining to his Dharma. And it was a case of combined failure on the part of Hindu and Muslim soul-force when the cow-and pork-eating feringhee was suffered to implant his foot in the land. In the face of these facts it is idle to talk of soul-force as a political weapon, and we hope we shall not hear of it any more. I shall have something to say about the real soul-force later on when I come to deal with the true, i.e., the constructive side of the programme of non-cooperation; for the present I shall look into the picture that India will present if this infant prodigy-Swaraj-is ushered in our midst in nine months. I do not think many words are needed to describe the situation; the departure of the English will simply mean the departure of all order, organization and control from the land, with ourselves just lying idle in our non-cooperation beds or addressing monster crowds of gaping rustics on the virtues of the movement. The goodness of the "Tommy" may not allow him to help himself to the property of the non-cooperator when he is departing from Indian shores, but quite apart from the uncertain doings of "Tommy Atkins" there will have been let loose in the land only too many forces of a type calculated to destroy every vestige of order and organization in less than no time. State will rise against state, tribe against tribe. Those who have been jealous of their neighbour's wealth will make an immediate dash for it; hooliganism and lawlessness will be the order of the day. To crown all Hindus and Mohammadans will, notwithstanding all their present highly commendable protestations of amity and goodwill, find themselves once more engaged in a life and death struggle with

each other, with the Afghans preparing themselves to descend into the Punjab from the north and the Japanese cruising about in the Indian Ocean to effect a landing in the south, east and west. We might, no doubt, after the departure of the English apply ourselves to train up our young men in all kinds of arts, science and occupations, including the army; but I cannot help thinking, in terms of the old Persian saying, that while the antidote is in the process of coming from the distant Iraq the 'poisoned' man shall have been dead and gone.

Such is the awful picture of the terrible scenes which must ensue if the English are driven out of India in the year of grace 1921. Is there any sane Jaina, and for the matter of that, any sane Indian who thinks that this is a desirable state of things? I would have had no hesitation in giving my acquiescence to ten times as much suffering if it could lead to happiness in the end. But alas! there is no more happiness in this than there is in jumping into the actual fire out of the frying pan.

Are we, then, for ever deemed to boil and simmer and broil in the frying-pan of subjection? No, I do not think so, provided we follow the scientific means which alone are capable of leading to the desired goal. For the successful achievement of our object two things are absolutely essential, namely,

(1) Intense patriotism, and
(2) General efficiency including specialised training in individuals.

The first of these requires

(*a*) toleration, in the fullest sense of the term, for all differences of opinion about religion and other matters spiritual or temporal,
(*b*) love of the country and countrymen, and
(*c*) the capacity to sacrifice personal ideals and ambitions for the good of the Indian nation.

The second means

(*a*) a strong, healthy, energetic body;
(*b*) a strong mind capable of knowing its own good;
(*c*) an iron will that refuses to yield to temptation; and
(*d*) general practical knowledge of the world, including expert scientific familiarity with the particular department of life with which one happens to be chiefly concerned.

All the ruling nations in the world possess these qualifications and it is idle to imagine that we can throw eff the English yoke without them. Without a strong healthy body no one will ever respect our personality. The bully and the knave only respect brute force. The average European is a sportsman, and has no admiration for him who slinks away without showing fight. No amount of monetary damages can therefore be adequate compensation for loss of prestige on the spot. The Englishman respects the Boer and even the German with whom he was so recently at war, but not the Indian who is his friend, for this very reason. Apart from this there is no department or walk of life where you can possibly hope to get on well without a strong healthy body.

The advantages of a strong mind are obvious and need no description. The same is the case with knowledge; but it is necessary to say with respect to the third item of efficiency, namely, an iron will, the real soul-force that is vaguely talked of by platform orators, that it is the one thing which is almost wholly wanting in India. It is the national character that it will sacrifice the whole nation for a trumpery personal advantage or gain. This must not be said of the future generations if India is to be independent. To-day we do not trust each other simply because no one knows when it will suit his comrade to give him away in consideration of a bare alphabetical handle to his name. And it has been like this for too long a time in the past to be changed by a mere resolution on paper. Nothing but continued experience to the contrary can restore this lost faith in the Indian heart. I have no time to enter into details but it will be readily seen that the subjoined programme of work, with suitable modifications according to special conditions and requirements, will prevent our falling into the fire of helplessness and confusion when the time comes for making a jump from the "frying-pan" of subjection. The time limit is 42 years, that is the length of two "minorities". Our children's children are certain to attain swaraj according to this scheme, though our own satisfaction must be limited to having chalked out its path. Those who feel disappointed with this figure should remember that Rome was not built in a day. Ours is a chronic complaint and must needs have slow recovery. Much cannot be expected, in the shape of physical, mental and moral development, from persons born with constitutions vitiated by the

ill-omened usage of child-marriage that has been in vogue for centuries in the land. Our children, if we begin to regulate our lives from to-day, will be fifty per cent better than ourselves constitutionally; but our children's children are certainly expected to shake off the evil effects of this unhappy custom when they grow up to manhood. This gives us roughly two generations of hard building up work with steady unflinching resolution. Under normal conditions then the will and voice of the country can be effective in a period of 42 years. It will only be necessary for our grandsons to resolve to put an end to their dependence and to proceed to elect a president within 24 hours of their notifying their will to the ruling body, for opposition will then be simply out of the question. It is even conceivable-nay very probable-that long before the approach of the actual time fixed here the conditions of life shall have so far changed as to place the Indians on a term of equality in most matters with the English. In any case a determination on the part of the nation to better its condition is bound to lead to a greater degree of peace, prosperity and security than prevails to-day in the land, and there is good reason to believe that even the course of justice between the European and the Indian will speedily cease to be erratic and become straight as soon as Indians begin to put to shame those who deride them to-day by their unflinching straight-forwardness and love of truth.

As for the boycott of educational institutions, there can be no reason to decry it if it can lead us to the goal. For national freedom even school boys must contribute their quota. But the time for this kind of action has not yet arrived. When it does arrive the boys must, if necessary, withdraw themselves from schools and colleges and work for the nation's cause. To-day they can only create and augment confusion. I think what is wanted to-day is not the closing of our educational institutions, but the teaching of proper books in history and general literature, the two subjects which alone may be said to be open to objection. Here also it is evident that if Englishmen will not write suitable books on these subjects, Indians must do so themselves. Personally I do not think that the quality described as "slave mentality" is the outcome of a course of European education; it seems to me to directly result from the general moral degeneration from which all are suffering alike-the educated and the uneducated both.

Programme of work.

(1) *In Religion.*

(*a*) Practise toleration in the fullest sense of the term,

(*b*) Live up to, rather than descant upon, the moral idea set up in your own faith,

(*c*) In any case do not fail to put into practice the principle of self-denial which is common to all religions,

(*d*) Be a learner before you become a preacher,

(*e*) Study comparative religion as far as possible.

(2) *In Politics.*

(*a*) Inculcate the spirit of patriotism.

(*b*) Teach men the national ideal of freedom.

(*c*) Spread knowledge of the scientific means to the end in view.

(*d*) Do not let loose misguided or even unguided force.

(*e*) Let men learn to think for themselves instead of having their thinking done by one or two individuals.

(*f*) Avoid diplomacy, (plain speaking is best).

(*g*) Aim at steady progress by self exertion, but not at instant cataclysms.

(*h*) Cherish enthusiasm for your cause, but not bitterness or hatred against any one else, especially the English.

(*i*) Above all keep out of the political whirlpool of things and institutions that are helpful in national building up.

(3) *In Education.*

(*a*) Boycott ignorance.

(*b*) Write healthy literature.

(*c*) Carry primary education to villages and huts.

(*d*) Educate your girls without fail.

(4) *In Social Life.*

(*a*) Take a vow never to marry yourself or any one else under 18 if a boy and 16 if a girl.

(*b*) Acquire good manners and avoid doing things which are offensive to others, e.g., spitting out pan-juice everywhere.

(*c*) Adopt simple life.

(*d*) Do not mimic opulent foreigners.

(*e*) **Abolish sub-castes, establishing the four original varnas.**

(*f*) Do not rashly break down all other caste barriers at once.

(*g*) Introduce reform where reform is needed slowly, watching and studying the effect of every step that is taken.

(*h*) Do not imagine that all the ancient social rules are unscientific or unsound.

(*i*) Discourage purdah evil, (it should be destroyed in 10-15 years completely).

(*j*) Respect Indians more than any foreigners.

(*k*) Do not let your love for Shakespeare and Byron estrange you from Tulsi Das and the Indian Acharyas.

(*l*) Seek no vanities—titles etc.

(*m*) Let the "mother" and "sister" abuse become a thing of the past on the 1st of January 1922.

(5) *Body-building.*

(*a*) Take to some form of body-building.

(*b*) Avoid insanitary conditions of life and harmful irritating foods and beverages—chillies, acids etc.

(*c*) Avoid expensive foreign games that estrange you from the people.

(*d*) Build akharas (gymnasiums), keeping them free from politics and hooligans both;

(*e*) Cultivate the spirit of chivalry.

(6) *Law and Justice.*

(*a*) Swear not to lie willingly or under compulsion.

(*b*) Rouse public enthusiasm against perjury and falsehood.

(*c*) Do not give garden parties to judicial officers or other public servants on any account.

(*d*) Induce the police and the bar to remain straight.

[*e*) Insist on the purification of the atmosphere of Law courts.

(*f*) Induce the Indian element of the judiciary to yield to no influence in the administration of unflinching justice.

(*g*) Encourage honest private arbitration.

(7) *National Economy.*

(*a*) Adopt Swadeshi, but keep it free of politics.

(*b*) Start all necessary industries in the country to be independent of foreign things.

(*c*) Purchase from the British manufacturer in preference to others what you have to purchase abroad, at least normally.

(*d*) Do not fail to co-operate fully with Indian ministers in respect of transferred subjects.

(8) *Indians' Status in the Empire.*

(*a*) Simply forbid shipment of Indian labour to Crown Colonies.

(*b*) Insist on the cancellation of all existing labour contracts and on the repatriation of men.

Prof. A. Chakravarti's "Building of the Cosmos".*

BY

S. Sankaranarayanan, B.A., (Hon.)

PROF. A. Chakravarti's present work will be hailed by all as really very valuable and monumental. It is a literature unearthed from heaps forgotten, and exposed to light and sunshine. We wish that there are more scholars than writers; more of persons who do some original work of this kind than those who choose to delight the readers with some of their laden stuff. To an unsophisticated reader the book appeals for more than one reason. It is a book on Jaina philosophy written by a Jain, and so it is rational to expect some earnest attempt made at a correct apprehension of the intricacies of the system. Again, it is a book written by a Professor of Philosophy, and as such we can expect some illuminating analogies made or criticisms thrown which may carry the reader swiftly on to the journey's end. To crown all, it is written by one who is the greatest, nay, the one only exponent of Realism in India—the Realism espoused by Bertrand Russel in England. A characteristic note is struck in a certain passage in this book: "Any attempt to escape from the hypnotic illusion of a powerful Idealism is to be welcomed by impartial students of

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* "The Building of the Cosmos or Panchastikayasara by Swami Sri Kundakundacharya" Edited with Philosophical and Historical Introduction, Translation and Notes and an Original Commentary in English by Prof. A. Chakravarti, M. A., Professor of Mental and Moral Science, Presidency College, Madras; Published by the Central Jaina Publishing House, Arrah, (India). Price Rs. 4—8—0

Science and Philosophy ". Needless to say the author brings about a strange alliance between this hoary Indian system, and the present system yet in its adolescent stage—the system of Neo-Realism.

The author of the book is certainly to be congratulated on his having selected such a fine field for the exercise of his inventive genius. Every line of his breathes with the spirit of his work, the ardent love of knowledge for knowledge's sake, the patient and unostentatious application of his attention to a work which is useful in itself, but which may not serve as a species of light literature to divert oneself in his leisure hours. The Introduction consisting of eighty-five pages, and the careful translation of the Prakrit Ghatas, and the Sanskrit rendering of the same, and the illuminating commentaries he gives to each of them, are all erudite and instructive with the exception perhaps of some devils (printer's) which scare us now and then. We wish that there are many students of the type of Prof. Chakravarti to ransack the old literature of India and perceive its hidden treasures. The spirit of patriotism can also be exhibited in Philosophy.

Prof. Chakravarti is a gentleman who always shuns the public, and though generally averse to writing articles has reconciled himself with the idea of writing a book imperative as it was to the clarification of human knowledge. In this he was right, for none but he could have either the interest or the patience to decipher the hieroglyphics of the palmyra volumes. We wish that the learned professor devotes some time to some more works of this kind, and thus educate the masses about the system which is read by few and misunderstood by many.

From his voluminous introduction one very easily could obtain a fair idea about the system.

ITS METAPHYSICS.

He shows at the outset that the Jaina system does not maintain some of the untenable doctrines of Space, Motion, Time etc., held by the idealistic school, but that old as it is, it recognises the reality of their existence. In contrast to the Sankhya System which holds the duality of Purusha and Prakriti, and salvation as due to the discriminate apprehension of the self from Purusha which itself is not credited with any initiative of its own, the Jaina system recognises the activity of the Purusha and the atomic constitution of matter. The one wholesome point about

the system is that moral responsibility is not relegated to the activities of matter, but to the individual's own exertions. Jainism postulated the reality of Space, and Dharma and Adharma, motion and rest, pervade through space up to the world limit. Naturally it follows tkat motion is real. Time also is considered as real. Instants, points, and atoms are the characteristic conceptions of Jaina thought and these are corroborated by modern Mathematics.

The problem which has puzzled the Western philosophers is the relation between a thing and its attributes. Spinoza in the West and Sankara in the East maintained the reality of Substance to the exclusion of the other, while Hume in the West and Buddha in the East held the reality of the qualities. Jainism steered clear of these extremes. The thing exists in and through qualities, and the qualities related and organised constitute the thing. It accomodates both as the famous Hegelian Dialectic.

ITS BIOLOGY.

The plant world is described as having the sense of touch. The pranas or living beings are described as having spontaneous activity, sense-awareness, duration of life and respiration. As to kinds of birth are mentioned births from eggs, wombs and spontaneous generation.

ITS PSYCHOLOGY.

Curiously the Jaina System recognises cognition, conation, and affection as manifestations of chetana or consciousness. In the problem of the relation between body and soul the system recognises their intimate inter-relation though it is one of external condition. As to sensations and sense-organs the system recognises five sense-organs, *Manus* also being spoken of as an Indriya. But unlike the other systems the Jaina system explains sound as due to the violent contact of one physical object with another. Jaina system recognises two modes of Dharsana viz., the super-normal perception and perfect consciousness. By recognising the supernormal perception it has anticipated many of the latest discoveries of the Psychic Research Society many centuries ago. Again, the system recognises two kinds of knowledge, that which is obtained through sense-presentation, and that which is obtained through books. As to the affective nature of consciousness, the feelings of pleasant nature, of unpleasant nature, and of pure nature (or the enjoyment of the Self by the Self) are recognised, and they bear a close resemblance to modern Psychology.

ITS LOGIC.

Prof. Chakravarti treats the subject under three aspects—Pramana, Naya, and Saptabhangi. Direct and immediate apprehension is the ultimate standard of truth. But besides this normal source of knowledge it recognises a super-normal source, viz., Intuition. To him who has learnt to tap the resources of this hidden Self is given the open sesame to unlock the secrets of the Universe. But the system does not wholly enthrone Intuition to the exclusion of others as Bergson does. Intellect also is recognised as adequate means of apprehending the nature of Reality.

Perhaps it is in its logic that its Realistic leanings are most prominent. It postulates the independent existence of the objects of knowledge. And the Relation between knowledge and its objects is purely one of external Relation.

The apprehension of a thing from a particular point of view is Naya—an opinion or an assertion from some one aspect. Jaina Logic speaks of seven kinds of Nayas. The Naigama Naya is that which relates to the purpose or end of a course of activity, as when a cook who takes firewood says "I am cooking". The Samgraha Naya shows the similarity and identity among a number of individuals. The Vyavahara Naya rests on sense-perception of the concrete present. The Riju Sutra denies all continuity and identity. The Sabda Naya is the implication of terms or names. The Samabhirudha Naya is the differentiation of terms according to their roots. The Evambhuta Naya says that even the root significations must have different gradations and aspects. These Nayas reveal the inner nature of personality as distinct from the environment, and thus helps the individual in his pilgrimage to the promised land.

Saptabangi describes the 7 modes of predication. Here the Jaina arguments are very like the Hegelian Dialectic which embraces the conflicting elements in its own bosom. It reconciles both and makes them live in peace. The 7 modes were: (1). Perhaps X is. (2). Perhaps X is not. (3). Perhaps X is and is not. (4). Perhaps X is indescribable. (5). Perhaps X is though indescribable. (6), Perhaps X is not though indescribable. (7). Perhaps X is and is not though indescribable.

The learned Professor then offers some answers to the criticisms that were brought forward against the Syadvada doctrine by Sankara and Ramanuja. As to the charge of inconsistency or the

existence of incompatible attributes in the same thing brought forward by Sankara, he has already given an answer which sounded quite like the Hegelian Dialectic. Again as to the charge of its conflict with other doctrines, Sankara pointed out that the Astikayas may be five and not five. The learned Professor replies that the number is not important. It may be five from one point of view and two from another.

Ramanuja says that the same thing cannot have both the predicates. The learned Professor replies that no doubt it cannot have both the predicates, but you may take the thing in both the aspects. Stung to the quick by these harassing discussions, the learned Professor retorts on Ramanuja with a sudden leap and rudely shakes the root of his whole system. Briefly put he offers the following dilemma: Ramanuja's philosophy is qualified monism; the world is body of which Brahman is the soul. Is the body real or illusory? If illusory, how is it different from Sankara's view. If it is one from the point of view of Brahman and many from the point of view of the body, does it tantamount to an admission of the Syadvada doctrine? Ramanuja will certainly be cornered by this dilemma and can find no way of escape.

Prof. Chakravarti has come out as an exponent of one of the ancient Indian Systems, and has made an attempt to disillusion some of the fantastic notions about this system. A system noble in itself which was for long for want of a leader lank and lean, tossed to and fro by the virulence of its opponents, has now elected for itself a head who could organise its followers and present a serried front to the onslaughts of its enemies and who could show to the world some of its hidden worth and pristine glory.

"Brighton and Benares House".

(Mr. Pyarilal Jain sends us the following from Oxford. We hope it will interest our readers Ed.)

AS the day dawned and the veil of darkness was uplifted, nature spent her inexhaustible store of charms all over Brighton. It is a small fashionable sea side resort, matchless in its beauty, generally haunted by the lovers of nature or newly married couples to spend a jolly good time of their honey-moon. I also

met several students and elderly gentlemen, who had come from far and wide to enjoy their Xmas Vacations. Some people say "Brighton is the Piccadally of England", and there is no doubt that it offers all sorts of delightful amusements, concerts, thrilling lectures numerous museums, varieties of theatres and exhibitions and the like.

How delightful it is in the early spring after the dull and tedious times of winter, when the frost disappears and the sunshine warms the earth and water! One may go and have a dip in the sea or take a long walk along the sands. In the calm and balmy evening, ladies and gentlemen with all joy and pleasure, are best seen in their separate pairs,—ladies arm under gentlemen's shoulder, cheerfully walking along the foot path, which further leads to the two wonderful piers known as "Western end Palace" piers, exhibiting the marvellous and ingenious beauty of Brighton. As the people get tired from their walk or prevented by the inclimency of weather, like wind and rain, piers are the best shelter, which command the splendid view of the wild and beautiful scenery of nature. Moreover there is a grand, magnificent concert hall, where paying 3 D. only, one can enjoy to his heart's content the different varieties of music e.g., English, French, German and Italian. One is impressed by the wonderful harmonious combination of tunes of different musical instruments when played together.

Now if the weather is clear and bright there is another interesting place for the visitors to see i.e., "The Black Rock", not far from the piers. One can go on foot, or by tramway. It is perhaps the most interesting place for the geologist to study the tremendous damage done by the annual erosion of rock materials carried away by the high tides and gushing waves of the sea. The nature of the soil is so varying in character that it represents a very peculiar type of flora to the agriculturist. The beauty of Brighton is so fascinating that it would be a difficult task to describe it in so small an article. It is not only a place of natural and rustic beauty, but also a great place of interest specially for an Indian, where his countrymen were cordially and hospitably received and nicely fed during the great war, In the vicinity of Sussex, within a radius of 5 miles from Brighton, a small beautiful work of architecture has recently been finished in honour of the Indian Soldiers who were cremated in Brighton. No Indian

when travelling in England should fail to pay a visit to this monument as a pilgrimage.

Amidst picturesque surroundings an excellent vegetarian. Hotel "Benares House," is situated in 17 Norfolk Terrace lane. It was my great pleasure to visit this house in my Xmas Vacations. It is so inviting and useful especially for one, who is a strict vegetarian, that I would express my opinion before the Jain Community in India, that a Jain coming to this country, can easily get suitable meals at this house. The proprietor of the house who deserves my cordial thanks for his warm hospitality, is Mr. H G. Massingham, President of the Food Reform Society. He provides special vegetarian diet and also obliges with every possible comfort as will appear from the following lines:—

Many guests both gay and hearty
Attend at Massingham's Christmas Party,
Solid comfort they provide
Smiles you see on every side
In the Lecture Hall next door
Nimble dancers take the floor.
Goodwill and excellent cooking
Help to make the guests good looking,
And also, I am sure you will find
Mr. and Mrs. Massingham very kind.
Benares is the place for rest
Everything the very best.
No one interferes with you
Anything you like, you do.
Running water cold and hot
Electric light and penny slot
So you have your bed-room cosy
Heat and light make things look rosy.
Often we have concerts fine
Unknown talent here may shine
Social evening full of wit
Each one doing their little bit.

(*Annie E. Ambler.*)

Now as the 24th day of December was approaching nearer and nearer the house began to be crowded with ladies and gentlemen from all quarters of England. It was also beautifully decorated with "Mistletoe and Holly" leaves. Everybody was

receiving Xmas gifts and greetings from their friends. There will be hardly any house in Brighton which did not resound with the echoes of music and fun. Benares House was also breathing the mirthful atmosphere of music, dances, whist drives, eloquent theosophical speeches and so on.

In short, Brighton with its Benares House is unique in its beauty and provides the best and economical vegetarian diet in England.

PYARE LAL JAIN,
Oxford.

An Important Notice.

A Conference of Svetambara and Digambara Samajas was to be held at Calcutta on the 18th, 19th and 20th February to settle the disputes between the two sects, about the Jaina Sacred places, viz. Sri Sammed Shikharji and Sri Rajgrihajee. Representatives of both the sects were requested to attend. But from many places replies were received stating that it would be very good if the long-standing disputes about the Holy Places were to end once for all and requesting the Conference to effect a permanent peace between the two sects. Some representatives could not attend because of the very short time before the Conference. Owing to some unavoidable circumstances no one from Messrs Anandji Callianjee was able to attend.

In these circumstances the meeting of the Conference is postponed to a later time. It will be very difficult to find peace among the whole Jain Community if the disputes about the holy places are not stopped. But when we look at the present circumstances of the country it seems impossible to have permanent peace but it should be the duty of every one to try his best and make necessary arrangements to hold the Conference four months later on.

We hope that no one would fail to bring out everlasting peace, good will and union between the sects.

Residence (Sd.) Maharaj Bahadur Singh
152 Harrison Road Rajkumar Singh
(Bada Bazaar.) Motichand Nakhat.
Calcutta.

A Query.

The Inquirer will be greatly thankful to one who would answer him the following points.

1. Which is the oldest written Scripture of Jainism, either Digambara or Svetambara?

2. Did Sri Bhadrabahuji, the Preceptor of Emperor Chandragupta, write any work on Jain Philosophy?

3. There is a tradition in the Dravidian country that one Sri Arhad Bali Acharya migrated to Deccan and preached Jainism long before the time of Sri Kundakundacharya. If the tradition is true how can we determine the date of this ancient Acharya.

4. Were there written books during the time of our Lord Mahavira? It is said that His mother was a very learned and virtuous lady. "The Queen herself *read* poetry and the Dharma Shastra." Do the Jaina Puranas say anything about these Poetry books and Shastras?

5. What do the Four Vedas of the Jainas, *Prathamanuyoga*, *Karananuyoga*, *Charananuyoga* and *Dravyanuyoga* treat about mainly. Of these can we say which is the earliest?

A Jaina.

Reviews.

1. *Nibandha Ratna Mala.* This is the third book of the Series of Readers in Hindi, prepared by Pandita Chanda Bai for Indian School Girls and Young Ladies, entitled "the Indian Girls' own Library." The lessons are eminently fitted for creating an impression of virtue, simplicity of character, and purity of thought which would last indelibly and life long, and be a source of strength, comfort, and cheer throughout. Though intended for girls, the book is equally useful for, and will be found interesting and instructive by grown up ladies and gentlemen. The language is the current Hindi of the present-day, written in an easy and simple style free from pedantry. The matter and thought is sublime and lofty.

There are sixteen lessons, which treat of the human mind, Purity, Right Knowledge, Right Conduct, the Soul, Self-reliance, Soul potentiality, the proper use of money, service of the motherland, High Education for females, use of life, value of time, Education, Eminent women, newspapers for females, and women's Colleges. A few remarks of the learned authoress may well be reproduced. "Character" says she, "is formed in the lap of the mother, and not in public streets and foreign countries." She, herself a rich lady, has taken a bold line in warning wealthy ladies against wasting their money in fancy dresses, jewellery, and articles of fashion, in extravagance on marriage and other festive occasions, and in building unnecessary temples in places where there already exist a sufficient number of them. Plain living and high thinking is the keynote of the book.

As regards printing and get up of the book, it is sufficient to say that it is published by Kumar Devendra Prasada of the Central Jain Publishing House Arrah, and is printed at the Indian Press, Allahabad. It is moderately priced at annas eight, and would form a suitable presentation volume for prize distributions, and school and temple libraries.

AJIT PRASADA.

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2. Selections from "*Atma Dharma*" of Brahmachari Sital Prasadji—by Mr. Champat Rai Jain, Bar-at-law. Published by Mr. Kumar Devendra Prasad Jain, of the Central Jaina Publishing House, Arrah:—Price As. 4. The little pamphlet consists of two parts and contains, as its title indicates, some choice selections from the Brahmacharijis useful book in Hindi, together with Mr. C. R. Jain's own musings interspersed, without distinction, here and there. Part II is, however, a faithful rendering into English of the Precious gems collected by the author from different sources, all of which are highly suitable for meditation.

The subject matter of the I Part of the book is the attainment of the Highest and Eternal Happiness by the Soul. Every living being desires happiness and shuns pain and misery. The happiness one enjoys through the senses, through extraneous conditions are unreal and transient. The real happiness of the Soul is in itself. *The very attribute of one's soul!* That happiness really belongs to the Soul will be fully realised by us if we reflect

on the Joy resulting from unselfish deeds of piety and philanthropy. Our infatuations and ignorance have corrupted our natural happiness, which has consequently become vitiated in quality. Verily shall the soul experience full perfect happiness only when the forces that obstruct its enjoyment are completely destroyed. The natural divine attributes of the soul are inseparable from its being, and only need careful guidance to be developed into perfection. The main thing is to acquire a desire for self-knowledge, the direct realization of the soul as the repository of knowledge and bliss. This self-knowledge is to be acquired by meditating upon the Ideal Nature of Soul. In a quiet retreat, at any moment when the mind can be concentrated with ease, the seeker after Eternal Bliss should practise meditation. The posture for meditation should be such as is calculated to afford steadiness and ease and to prevent lethargy and somnolence. The object of meditation is to *realise the inner meaning of Life by directly feeling its pulsation in one's own self.*

Some of the accessories to self-realisation are mental and physical equilibrium and love, service and mercy for all that is living.

The Second Part of the book is a "Casket of Gems." It is a collection of 121 Excellent Quotations, translations of Slokas, from 8 great and ancient Acharyas. They give us in sweet language a clear idea of the true nature of Soul, the universe and its constituents, and the way to Salvation.

We would recommend the book to every Jaina and non-Jaina for a proper understanding of the true nature of Soul. When considering the precious matter contained in the book and the excellent printing we should think its price to be far below the nominal.

3. *Sacred Philosophy* by Mr. C. R. Jain is another small booklet from the Central Jaina Publishing House, Arrah. Price As. 2. It is a discourse by the author on the Jaina *Siddhanta*. The ultimate Truths about Soul, matter etc., accepted by the Jainas are all clearly explained in easy language. The learned author of the "Key of Knowledge" is well seen in this small pamphlet. A careful perusal of this treatise will lead one to the Hall of Wisdom the doors of which will be opened by the "Key of Knowledge" of our revered author.

Notes and News.

We have published elsewhere an appreciative article on "Prof. A. Chakravarti's "Building of Cosmos" by Mr. Sankaranarayanan who is already known to the philosophical world as a contributor of several important articles. "Do Finite Individuals have a substantive or an Adjectival mode of Being" is an excellent article from his pen published in the "Indian Philosophical Review" We recommend his writings to our Readers.

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We hope that the following letter from one of our subscribers will be interesting to our readers :——"Sir, The Jan. No. of the Jaina Gazette is simply excellent. It being the only Journal and newspaper in the Jaina Community it should continue to be so. Very often I have felt that I should do some service to this great cause. But now the Blank order card sent along with Jan. no. has given me an opportunity to satisfy myself to some extent and I herewith send the p.c. duly filled with the names of 3 new subscribers. I remember to have read somewhere that once when the Doctors of the Temperance League at Edinburgh met to devise ways and means to propagate their cause, many a member proposed many a scheme all alike mighty and ideal. One old reverend Doctor rose up and said, "Let me suggest a method more simple and practical. It is this. When we meet this day next month let every one of us try to bring with us at least one other abstainer to the meeting and make him a member. And if this is done month after month the number of adherents to our league will be doubling in strength every thirty days. The Thousand in January will become two thousand in February and four in March. Thus little by little we shall be able to achieve enormous success by conjoined efforts." Likewise, I think, if every one of our subscribers tries to enlist at least one other subscriber to our Gazette, every half-year, the number of subscribers will increase fourfold which in turn will tend to strengthen the stability of the Journal to a very great degree. With a mere mention of the oft-quoted maxims, "Word by Word great books are made" "The bee collects but a very little honey from a single flower" let me conclude hoping that this my humble suggestion will be followed by my fellow subscribers."